

RECONSTRUCTING THE WHITE CASE

"God takes care of drunkards, of little children and of the United States." The Harry Dexter White case is becoming a classic example of the truth of this 1902 observation by a Russian student of our politics.

The first question emerging from last week's developments concerns the FBI. Whittaker Chambers alerted the bureau to White's espionage activities in 1941. Last week FBI Director Hoover gave the clear impression that it was only on Nov. 8, 1945, the day after Elizabeth Bentley had revealed her story, that White began to be "vigorously" investigated. Does this mean that an alleged spy had been able to carry on wartime espionage in the Treasury Department without being detected for four full years after our counter-intelligence had been warned? Why did the Senate Internal Security Committee fail to question Mr. Hoover about this unexplained gap?

As for Mr. Truman, the Brownell-Hoover testimony on Nov. 17, while partly verifying his telecast explanation of the evening before, established new ground for criticism. Mr. Truman claimed he had decided to allow White's appointment to the International Monetary Fund to "go through" in order not to alert "all the persons involved" to the intense FBI probe they were undergoing. The central circumstance was that Mr. Truman seems not to have become conscious of the FBI evidence against White until perhaps Feb. 6, 1946, twelve days after he had sent White's nomination to the Senate and the very day (as it turned out) the Senate confirmed the appointment. Given the circumstances, including Mr. Hoover's desire to keep the anti-White data secret, the arrangement Mr. Truman adopted was one of three lines of action open to him.

But why had not Mr. Truman learned much earlier that the FBI had sent him a "preliminary flash" on White Nov. 8 and a 71-page report on the spy rings on Dec 4? The Feb. 6 dilemma arose only because the staff work at the White House, if not actually short-circuited by subversives, was incredibly inefficient on business of top importance to national security.

Moreover, Mr. Truman did not follow through on the risky plan he adopted, in so far as it applied to Mr. White. Indeed, two men alleged in the FBI reports to be fellow-conspirators with him were subsequently appointed to join him on the IMF. The spy ring, it seems, was allowed to engineer these appointments even after the Feb. 6 crisis.

Mr. Brownell, for his part, plainly went too far in his Nov. 6 attack on Mr. Truman, in view of the different face Mr. Hoover's testimony put on the Truman Administration's dilemma. Moreover, Mr. Brownell failed to make clear to President Eisenhower, who had not even heard of White, the political dynamite he was igniting. Finally, he put the FBI in the middle of a political dog fight which promises to preoccupy politicians and the public through the 1954 elections, at least. The implications of this result are extremely grave. Like the President, we hope this exhuming of the past soon becomes a "matter of history."

CURRENT COMMENT

Thanksgiving Day

United in family gatherings and in the churches on Thanksgiving Day our hearts should lift in gratitude to God for all the blessings of the past year. Our very ability to utter thanks is a gift of our Father. So also is the courage to practise the great virtues which the tensions of the modern world demand. We thank God for the healthy state of religion in our country: the new awareness of the need of religious values in the education of our children, the swing away from whole-hearted progressivism and naturalism, the increasing presence of religion in radio and TV, books and newspapers. As American Catholics we thank God for the prosperous state of the Church, for the many missionaries whom we have been able to give to the work of Christ. We are grateful for the growth of our schools, a gauge of the heroic generosity of Americans. And in a special way we thank God for the increase in apostolically minded laymen. As we gather in the churches to praise God may we also, as President Eisenhower urges, "bow before God in contrition for our sins, in supplication for wisdom in our striving for a better world." We shall not forget to pray for the cold and hungry, the destitute and homeless, and for all who are not free to gather in public prayer to God. For them as well as for ourselves we pray that lasting peace may come to the world and that all men may come to enjoy the freedom which belongs to the sons of God.

Investigating the clergy

Are clergymen immune from investigation so long as they stop short of espionage or law-breaking? This question was raised by former President Truman's recent address at New York's City College. Mr. Truman said that we have a "very great principle" in this country—separation of Church and State. If Congress can make no laws prohibiting freedom of worship, "it is certainly not entitled to investigate the beliefs of church groups or their leaders." Were a clergyman to engage in espionage or violate a law, Mr. Truman went on, he would be treated like any other citizen. But his beliefs and opinions present a "very different question." This was a timely statement of the problem, as the debate in *Look* for Nov. 17 between Dr. J. B. Matthews and Methodist Bishop G. Bromley Oxnam made clear. How far would Mr. Truman extend this

clerical immunity? Does it protect the clergyman when he *acts* on his beliefs and opinions? Is it still operative when he joins political organizations of like-minded associates, addresses their meetings, lobbies for legislation? The ex-President did not explore this no-man's land between private opinion and overt acts of law-violation. *Christianity and Crisis* said recently that Protestant churchmen claim for themselves no other rights than those accorded every citizen. Moreover, in a famous case regarding polygamy as practiced by the Latter-Day Saints, our Supreme Court in 1878 drew this conclusion from its own historical analysis of our constitutional guarantee: "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order" (*Reynolds vs. United States*, 98 U. S. 164).

CIO at Cleveland

Compared with the AFL convention in St. Louis, last week's CIO gathering in Cleveland seemed a tame and colorless affair. The difference was unintentionally dramatized by the manner in which President Eisenhower sent the customary White House messages to these annual meetings of U. S. labor. To the St. Louis convention he dispatched the Vice President of the United States, a circumstance which, coupled with the controversy over Martin Durkin's resignation as Secretary of Labor, ensured headlines for his message. He transmitted his greetings to the CIO in Cleveland—which the delegates received in silence—by airmail, special delivery. The CIO had only itself to blame, however, for the lackluster tone of its convention. Perhaps it was planned that way. The most powerful CIO affiliate, the United Steelworkers, has taken no pains to disguise its coolness toward Walter Reuther, who last year, after a divisive struggle, was elected president in succession to the late Philip Murray. USA President David McDonald quit the convention after a perfunctory appearance to visit U. S. Steel plants with Benjamin Fairless, head of the corporation. Their joint tour in the interest of labor-management harmony was, with one possible exception, more newsworthy than anything the delegates said or did. The exception was the resolution ratifying the no-

raiding agreement which the AFL approved at St. Louis. Though this agreement has yet to be tested, it could mark the first concrete step toward merging the AFL and CIO. For what is wrong with the divided CIO today, the organic unity of U. S. labor may well be the only answer.

Last gasp of ILA?

Amid touching scenes of mingled joy and sadness, the racket-ridden International Longshoremen's Association held last week in Philadelphia what decent-minded citizens prayed would be its final convention. It was an emergency affair called to make fitting disposition of its lifetime president, Joseph P. Ryan, and to effect certain other changes in the union that might, they hoped, even at this late hour, salvage something from the wreckage. For aging Joe Ryan the convention was a personal triumph. In a highly emotional display of loyalty, the delegates not only retired him on a tax-free pension of \$10,000 a year, but did all within their power to help him beat the rap which Manhattan's District Attorney Frank S. Hogan has pinned on him. They pronounced him innocent of the charge of stealing union funds to the tune of \$45,000—for which a grand jury has indicted him—and wrote it into the record that Mr. Ryan's use of the organization's monies for his personal needs and pleasures had their full approval. The delegates affirmed in particular that in spending \$23,000 of the funds raised by the annual publication of the *I. L. A. Journal* Mr. Ryan had only done what the union's executive council decreed in 1943 he might do. On that occasion, believe it or not, the council authorized him to use this income "as he sees fit." It is greatly to be desired that all longshoremen working the port of New York carefully note the generosity with which their officials treated their well-paid lifetime president. If some of them still have doubts about where their true interest lies in the struggle for control of the docks, if they still hesitate between the ILA and the AFL, let them read the record of the Philadelphia convention. If that does not prove disillusioning, it's hard to see how anyone can help them.

Labor injunctions in Louisiana

For the time being, at least, several corporation members of the Louisiana Sugar Cane League have succeeded in turning back the pages of industrial history to the grim days before the Norris-LaGuardia Act. Early this month they successfully petitioned district courts in Louisiana to enjoin a strike of 1,100 members of the National Agricultural Workers' Union (AFL). In the face of vicious employer efforts to break their strike and destroy their fledgling union, these exploited farm workers, whose plight was described by Stephen P. Ryan in the Aug. 15 issue of this Review, had staunchly held their lines for almost a month. When they finally capitulated, they surrendered not to the sugar corporations—which, incidentally, are all subsidized by the U. S. Government—but

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to the majesty of the law. The employers justify their benighted conduct on the ground that the Taft-Hartley Act gives no legal right to farm workers to organize for the purpose of collective bargaining. Since their workers do not have this right, the argument runs, they do not enjoy the corollary rights of striking and picketing. Legally, the employers are on solid ground. Neither the Taft-Hartley Act nor its predecessor, the Wagner Act, covered agricultural workers. In this country farm workers remain today where all workers were in pre-Wagner Act days. The employers ignore the *moral* right which all workers have from God to form unions and, under certain conditions, to strike and picket. In resisting the unionizing of their workers and in breaking their strike, the sugar corporations of Louisiana may be well within their legal rights, but in exercising them they may also be violating the law of God.

Should doctors tell?

Two Philadelphia physicians, W. T. Fitts Jr. and I. S. Ravdin, decided to test a long-standing impression that the doctors in their area do not tell their patients when they have cancer. The results of their careful study appear in the Nov. 7 *Journal of the American Medical Association*. Only 3 per cent stated that they always tell, and only 28 per cent that they usually tell. Approximately 70 per cent never tell or usually do not tell. Says one doctor: "I always tell the patient. In forty years I have had only two instances in which the full truth was not well received." Another doctor states: "It is bad enough to have cancer, and the physician should not rob the patient of what little pleasure may be left in life for him." Still another writes: "I feel strongly against letting the patient know . . . the word cancer means a death sentence." The report deals only with cancer and does not say what percentage of doctors inform their patients when death is approaching. But it seems clear that not a few doctors today feel it is more important to keep the patient free from anxiety, in ignorance of his serious condition, than to allow him time to prepare for death. Very often the patient's family is involved in the conspiracy of silence. The reasons given usually ring with a false humanitarianism which fails to see human sufferings in the perspectives of eternity. Assuaging bodily and mental pain is thus exalted above the eternal welfare of the soul. The well-known moralist Rev. Francis J. Connell, C.S.S.R., calls this a "deplorable, pagan custom in vogue among many doctors today." "No condemnation is too severe," he adds, "for a Catholic doctor who would be so neglectful of the salvation of an immortal soul."

The American Assembly

A report on social security sure to receive wide attention has been issued by the American Assembly, following upon its third annual session. The report is entitled, *Economic Security for Americans*. The word "economic" was substituted for "social" because the

latter "has come to have a meaning restricted to the social-insurance and public-assistance programs administered by government" and "it is our conviction that the government ingredient . . . should not be considered in isolation from other security sources . . ." The assembly, a national and nonpartisan group, represents all walks of American life. Its procedure is to appoint a research staff to explore a topic. The results are then made available to the conferees in a workbook. The assembly thereupon issues a report of findings and later a revision of the workbook to incorporate the discussions. Of last year's workbook (on inflation) the *New York Times* said "it is the most valuable library of its kind ever assembled." To encourage wide public participation in its work the assembly provides discussion outlines and additional pamphlets, and makes most of its materials available without charge. Those interested can write to Edward T. Gibson, The American Assembly, Graduate School of Business, Columbia University, New York 25, N. Y.

Armaments-race game of "chicken"

What the cynics have come to call the "UN's annual disarmament debate" came to an end Nov. 18. The 60-nation Main Political Committee voted unanimously to ask the Disarmament Commission to "continue" its work and urged the Big Four plus Canada to open private negotiations. While the UN was debating these momentous measures, a man who knows at first hand the dire consequences of an unchecked arms race was offering some salutary advice. In an Armistice Day address at Duquesne University, Thomas E. Murray, member of the U. S. Atomic Energy Commission, likened the arms race to "the fantastic hair-raising road game called 'chicken'." Youngsters drive their cars at each other at high speed. The driver who turns away to avoid a crash is "chicken" and loser of the game. Finding an honorable way out of the devilish armaments-race game of "chicken," declared Mr. Murray, is the most important task ever to face the world, one "that demands infinitely more of our energies and attention than has yet been given to it." This Review has long contended that our Government is not giving enough energy and attention to the task. The United States has not even had a Deputy Representative on the UN Disarmament Commission since Benjamin V. Cohen resigned last January.

. . . study-proposal should be adopted

Once again, therefore, we urge that the President set in motion a new study to solve the problems raised by Russia's acquisition of hydrogen weapons. This study-proposal was made by Senator Flanders in his original disarmament resolution (S. Con. Res. 32) but, as he disclosed Oct. 20, was cut out of it by the State Department. It is still to be found, however, in H. C. R. 132, introduced during the last session by Rep. Leslie Arends (R. Ill.) and a bipartisan group of 57 other Representatives. The House Foreign Affairs Committee should report it favorably come Jan. 4.

WASHINGTON FRONT

The Harry Dexter White affair put a lurid highlight on the continuing problem of subversives in the Federal Government. It is a real problem, of course, for there is a worldwide conspiracy against the free world. So far, we cannot be said to have solved it.

The Truman Administration attempted to solve the problem by dividing it into two parts: one concerning persons who are security risks, for one reason or another; the other concerning actual espionage or active disloyalty. The whole system was too unmanageable and ultimately broke down.

The Eisenhower Administration, under Attorney General Brownell, revised the whole program. It lumped together in one package both security and loyalty. "Security" investigations involve accusations of sexual perversion (liability to political blackmail), drunkenness and being a "blabbermouth." A "loyalty" risk is one directly or indirectly connected with subversive organizations. In either case, "derogatory" information about a person is sufficient to suspend him from Government, and, if the charge is proved, to discharge him. One of the improvements in this system is that it is supposed to enable officials to weed out employees who are either security or loyalty risks without necessarily implying any disloyalty on their part.

But there are still complications. For example, exactly what is a "blabbermouth"? The tag has often been put on Senators and Congressmen who "blab" secrets heard in closed sessions of committees. "Blabbing" intra-departmental secrets, of course, is something else again. The difficulty is that Government employees, like other people, constantly entertain their colleagues, wives and friends at buffet dinners. After a couple of Martinis or a little wine, the conversation trends to "shoptalk," which in Washington means the public business. Any clever guest might be able to pick up "off-the-record" revelations of varying value. Are all these people to be labeled "blabbermouths" and drunks? If so, a great many Government employees are, to some extent, "security risks."

On the "loyalty" front, the old pattern is still there: anonymous accusations of disloyalty based on unspecified actions. The Fort Monmouth radar investigations are frightening. One of the 33 scientists suspended there was even accused of "guilt by mailing-list once removed." He was "reported" to know a man who was "said" to be on the mailing lists of two "organizations"—of which neither, it transpired, was actually listed as subversive. It seems clear that we have a two-way problem: to keep out the subversives, without being subversive ourselves in the methods we employ. The President again declared on Nov. 18 that he recognized this duality in the problem. WILFRID PARSONS

UNDERSCORINGS

Most Rev. Giovanni Panico has been appointed Apostolic Delegate to Canada, according to a Nov. 14 NC dispatch from Vatican City. Archbishop Panico, who was Nuncio to Peru, succeeds Most Rev. Ildebrando Antoniutti, who becomes Nuncio to Spain. Canada, like the United States, is not represented at the Holy See . . . Msgr. Aimé Décosse, superior of the Grand Seminary at St. Boniface, Man., was on Nov. 17 appointed Bishop of Gravelbourg, Sask. He succeeds Most Rev. M. Joseph Lemieux, O.P., who on July 1 was named Archbishop of Ottawa.

► *Christ in Christmas.* In many U. S. cities, civic, religious and business groups are working to promote a more reverent public celebration of Christmas in parades, window-displays, etc. In recent weeks reports have reached us of such groups in Dayton, Ohio; Santa Monica, Calif.; Baton Rouge, La.; Garwin, Iowa; Cincinnati, Ohio; Washington, D. C.; Pontiac, Mich.; and Aiken, S. C. The idea is also being taken up in Wellington, New Zealand.

► Marquette University, Milwaukee, will dedicate with a five-day program, Dec. 2-6, its \$1.45-million Marquette Memorial Library. As the closing act of the celebration, the university, in conjunction with the National Catholic Educational Association, will sponsor the fourth annual Gabriel Richard Lecture, named in honor of Fr. Richard (1767-1832), a Sulpician, who was a co-founder of the University of Michigan and the only priest ever elected to the U. S. Congress (1823-25). The lecture, on "Directions in Contemporary Criticism and Literary Scholarship," will be given by Dr. James Craig La Drière, professor of English Literature at Catholic University. Other speakers on the programs include Thomas E. Murray, of the Atomic Energy Commission, and Rev. Harold C. Gardiner, S.J., literary editor of *AMERICA*.

► Pope Pius XII sent his blessing and a token gift of \$2,000 to the United Nations Technical Assistance Program in a letter addressed by the Vatican Pro-Secretary of State to the head of the UN Food and Agricultural Organization and made public at the United Nations Nov. 14. The Pope took this indirect way of commending the "praiseworthy aims" of the program, since the FAO is the only UN body with which the Holy See has an official connection.

► Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago and president of the Catholic Church Extension Society of America, was on Nov. 18 raised to the rank of personal archbishop by Pope Pius XII. ► By order of the Detroit Common Council, the intersection of St. Aubin and Canfield Avenues in that city has been named "Cardinal Wyszyński Corner," in honor of the Primate of Poland, ousted from his see and imprisoned by the Communists. C. K.

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Powerful forces for peace

Most Rev. Patrick A. O'Boyle, Archbishop of Washington, in a November 14 address to the Catholic Association for International Peace, meeting in the capital, evaluated three organizations which are working, each in its own way, to advance international cooperation. Since all three have come under heavy fire from certain Catholics, his conclusions should be of interest.

The CAIP aroused the wrath of some Catholics during the past year by statements considered to be "internationalist." The archbishop praised the CAIP's "diligent and highly intelligent efforts during the past quarter of a century," and expressed confidence that

the difficult work that you are doing will be more widely appreciated and more generously supported with the ever-increasing recognition on the part of American Catholics of the importance and the necessity of what the encyclicals refer to as the reform of social, economic and political institutions.

Impatience with the shortcomings of the United Nations has led many Catholics to join the campaign to "get the U. S. out of the UN and the UN out of the U. S." The archbishop, significantly, quoted the November 18, 1945 statement of the U. S. hierarchy that, while the UN Charter "does not provide for a sound institutional organization of the international society," nevertheless "our country acted wisely in deciding to participate in this world organization." Recalling that the bishops had hoped that the "defects" might be eliminated in the review conference permitted under the Charter, the archbishop clearly indicated the course he thought Catholics should take:

Whatever the CAIP can do in the meantime to throw further light on the subject of Charter revision and to focus public attention upon its importance will be a source of gratification to the bishops and a significant contribution to the cause of world peace.

The archbishop supported his positive and constructive attitude toward the UN by quoting the bishops' assurance that "a sound world organization is not a Utopian dream" and that "to yield to the fear that this thing cannot be done is defeatism."

Now that they can no longer work up fears that the UN Covenant on Human Rights would jeopardize our Bill of Rights unless the Constitution is amended, the supporters of the Bricker Resolution have raised another bogey: the International Labor Organization. The ILO, they say, aims to "socialize" the United States. While admitting that the ILO is not a perfect agency, Archbishop O'Boyle asserted that it has not only enjoyed but "merited" the support of the Catholic social movement. He quoted approvingly a statement of Père Albert LeRoy, S.J., a member of the ILO Secretariate for twenty years, that "Catholics recognize in the Geneva institution a powerful force which can bring a little more justice into this world."

EDITORIALS

It would be in order to say—and this applies to all three organizations defended by the archbishop—that Catholics who see them as they really are, not as caricatured by their detractors, recognize them as powerful forces for that peace which is the work of justice.

Priest-workers in France

The news from Paris on November 14 that the priest-worker experiment in France would, with some modifications, be allowed to continue was almost as welcome abroad as it was in France. Few initiatives in the Church in recent times have aroused such universal interest and sympathy, or received such a favorable press, as did the daring decision of the late Cardinal Suhard, Archbishop of Paris, to go to the workingman in the most direct and intimate way possible. If the de-Christianized workers would not come to the Church, which they no longer knew and, in their ignorance, commonly regarded as a bourgeois ally of the rich, then the Church, in the person of her priest-sons, would don overalls and go to them. So was founded in the closing years of the war the *Mission de France*, the *Mission de Paris* and the general apostolate of the *prêtres-ouvriers*.

From the very beginning, it was recognized that this novel apostolate was an experiment, and one not without great risks and dangers. It is no light matter for a priest to cut himself off from parish or community life, to take lonely lodgings in a working-class quarter, to labor in factory or on the waterfront eight hours a day, five days a week, to engage in union activities and, while doing all this, to discharge his normal priestly responsibilities. That a few of the more than one hundred who have engaged in the work failed to make the difficult adjustment should not be too surprising, or in the least way scandalizing. What is surprising, it seems to us, is that the number of those who succumbed to communism or otherwise failed in their priestly obligations has been so providentially small.

When Rome seemingly decided last summer that the experiment should be discontinued, the dismay of many French Catholics was a heart-warming tribute to the devotion of the priest-workers. There is little doubt that a majority of the bishops and of the people thought that for the good of the Church in France the experiment ought to be continued. Early this month, three French Cardinals—Liénart of Lille, Gerlier of Lyon and Felin of Paris—journeyed to Rome to lay

the case of the priest-workers before the Holy Father himself.

They found a sympathetic listener. As a result of this intervention—which recalls the historic intervention of our own Cardinal Gibbons in favor of the Knights of Labor—the experiment will now go forward. To make their lot less hazardous, as well as more productive spiritually, the priest-workers henceforth will devote less of their time to manual work and more to priestly duties. They will relinquish whatever trade-union responsibilities they have assumed and undertake no new ones. Finally, they will be attached to a parish or live with other priests in community.

The apostolate to the proletariat will continue but, it is important to note, it will continue as an experiment, under the watchful eyes of the Vatican and the French hierarchy. Though vindicated, the priest-workers remain on probation. As they go about their self-sacrificing, apostolic task, these "other Christs" who are seeking His strayed sheep can count, we are sure, on the prayers and good wishes of their fellow-Catholics everywhere.

A new ally in Asia?

India's concern over the possibility of a mutual security pact between the United States and Pakistan should not scare us off. Pakistan's overtures to the United States, in which she has offered the use of military bases in return for assistance in the development and re-equipment of her armed forces, have come as a godsend. Quite unexpectedly the United States has discovered a potentially strong cold-war ally in an area gone "soft" principally because of the neutralist policies of India.

Up to the present the vast subcontinent of Asia has been the weak spot in the defenses of the free world. Since the peace treaty with Japan we have concluded four major security pacts in the Pacific, one with the Philippines, another with Australia and New Zealand, a third with Japan and a fourth with the Republic of Korea. These pacts still leave undefended a huge and singularly important gap in Asia, stretching from Turkey to the East Indies.

Significantly enough, this is an area where India has claimed leadership. To quote from an article by Secretary of State Dulles in the January 1952 issue of *Foreign Affairs*, in which he discusses the possibility of a collective security system in the Pacific, some Asiatic nations have been "unwilling to qualify for definite security arrangements under the 'Vandenberg formula' of 'continuous and effective self-help and mutual aid'." Clearly that has been India's policy and apparently she is quite ready to impose it on other countries as closely associated with her as Pakistan.

In view of India's neutralist attitude and her contention that collective security does not represent an attempt to encircle an aggressive Communist giant with defensive bases but merely one element of an ambitious, two-sided power struggle, her objections

to a United States-Pakistan treaty are understandable, if misguided. On October 22 the overseas edition of the *Hindustan Times*, which is recognized as a vehicle for Indian Government views, pointed up India's problem:

India has already given notice that since any part of the Indo-Pakistan subcontinent cannot be dragged into military commitments without India also being drawn into it, she will be deeply interested in such a move. Free India is determined not to allow herself to become the playground of big-power or imperial politics and will resist such attempts to the uttermost.

Pakistan, whose desire to lead an independent life is as strong as India's, has not shown any tendency to allow India to dictate her foreign policy.

These recent developments in United States-Pakistan relations bear an interesting lesson for India. Her neutralist position in the cold war will become all the more unrealistic if Asiatic nations sensing, like Pakistan, where the real threat to their freedom lies, begin lining up with the West. As she herself admits, India cannot but become involved one way or the other. That is the price one must pay for neutralism in the cold war and presents no reason for denying other free countries their liberty of choice in making alliances in the interests of their security.

Research funds for the social sciences

American colleges and universities are spending around \$350 million this year in research projects. Nine-tenths goes to the support of research in the physical sciences. Educators are beginning to be concerned with this imbalance, on the principle that where your treasure is there lies your heart. They fear an overemphasis on the physical sciences while the humanities and the social sciences go begging.

Dr. Milton S. Eisenhower, president of Pennsylvania State College, recently made an appeal to industry for greater interest in social-science research. Such interest would improve education in these areas, he said, and at the same time make it possible for the schools to put the valuable results of their research at the service of industry.

One reason for the failure of the social sciences in their competition for funds may be the way they often present their claims. Since the donors are responsible to others for the disposition of the funds under their control, they shy away from projects that are too broad or too vague. They want to know clearly what the applicant proposes to do, how long the research will take and how much it is likely to cost. Hints on the proper "research protocol" are given in "Medical Research and the Practice of Medicine" in the Nov. 7 *Journal of the American Medical Association*. Social scientists could get some tips here on the how and where of applying for research funds.

How can we form lay apostles?

Bob Senser

WHEN JOSEPH O'GRADY left college ten years ago, he was burning with apostolic zeal. He felt he had a mission in life, a mission that went beyond keeping his family happy and getting ahead on the job. If he had expressed his resolution publicly (which he didn't), he would have said: "I'm going to do something in Catholic Action."

Today he is a success at work—he's assistant personnel manager of a large plant. But at "Catholic Action" he is a failure, and in his franker moments he admits as much. His action has been limited to attending a few meetings of the parish study club and participating in a block rosary.

Joseph O'Grady's dedication to the cause of Catholic inaction is shared by many, of course. There are those like him, in whom a teacher or a school sodality or a visiting speaker (with the help of the Holy Spirit) sparked an apostolic flame, only to have it snuffed out later in life. There are those who, after school days, are fired by a sermon or a magazine article or a chat with a priest, but do little or nothing as a result.

If you lose those who care, how do you win the great majority, the people who have never cared at all?

The qualities that make up a lay apostle—or a Catholic Actionist, as he was called a decade ago—have been much discussed. The role of the Mass, for example, is clear. But just how do you get a person to love the Mass? How do you get him to live the Mass by bringing Christ's love into his daily life—into his home, his neighborhood, his place of work, his place of recreation, his city?

Obviously there is no compact formula for changing a mediocre Christian, with a truncated concern for his own soul, into one who has the concern of the whole mystical body at heart. Yet, given the nature of man, given the complexity of modern industrial life, given the tremendous needs of our times, it is possible to make some generalizations about how a lay apostle can be formed, or (more accurately) how a lay apostle can form himself with the help of others.

To build a strong lay apostolate, it is important to understand these three needs of the lay apostle:

1. He needs company—the association of other persons of apostolic endeavor.
2. He needs a chance to express himself, to really share in the work. By and large, only a small group (say 15 or 20 people) can give him this opportunity.
3. He needs integration, which can best be achieved by discussing and taking action on the problems of everyday life—problems of the home, civic life, economic life and other spheres.

A Feature "X" by John Caughlin in our issue of July 28, 1951 stirred up quite a brisk controversy by asserting that Catholic college graduates did not amount to much as Catholic actionists in their parishes. Mr. Senser, assistant editor of Work, published by the Chicago Catholic Labor Alliance, and editor, with his wife Wilma, of Act, organ of the Christian Family Movement, analyzes some reasons for such failure and points to a remedy.

The first need is evident enough, and yet for all its obviousness, when a Catholic is first touched with the apostolic spirit, he usually makes the mistake of remaining a lone wolf. Ordinarily, he uses the supernatural means to sustain himself, but he forgets the natural one of fraternity.

ASSOCIATION

I know of a Catholic lad who took a job in a Communist-tinged union some time ago. His friends said he was "boring from within." But in a year he was mouthing the Communist line on international and domestic issues; now he is becoming shaky in his faith. He had been proud enough to think he could go it alone. It was a mistake that a trained Communist would never make. Even when a Communist moves in somewhere alone, he keeps up regular contact with like-minded party members, not just for tactical reasons, but for moral support, for the sustenance that comes from fellowship with others having a like goal.

The charge is sometimes made that the graduates of Catholic schools act "just like anybody else" in business, in politics, in labor. The accusation is perhaps too sweeping, but undoubtedly social pressure does cause a great many young people to lose their ideals. But isn't a big reason their failure to heed the old adage, "Woe to him that is alone"? Banding together with others would help them resist social pressure.

The need for association with like-minded people in apostolic endeavor is so great that it can not be satisfied by the infrequent meetings that mark most Catholic organizations. What kind of sustenance can you expect from an organization that meets once a month—and not at all during most of the summer? Many budding apostolic groups in the United States and abroad settle for nothing less than a meeting every two weeks throughout the whole year.

SELF-EXPRESSION

Broach the subject of organizations with the ordinary American, and he is likely to respond: "I don't like 'em." The remark is not quite as irrational as it sounds, for it is ordinarily based on some first-hand experience with organizations.

Take the usual monthly meeting of almost any parish society. By necessity the rank- and file-members, seated in row after row of chairs, are chiefly listeners. Occasionally a more aggressive or loquacious member will get up to talk. But the burden of the organization, both at the meeting and between meetings, is usually carried by the president and the chaplain. Guest speakers

are sought to "give the meeting some life." The president's or chaplain's appeals to members for their support are matched in frequency only by remarks about the apathy of those who didn't show up. Yet the situation could hardly be otherwise in a meeting with such a structure.

The problem is put very well by Peter Fitzpatrick of Chicago, a leader of the Christian Family Movement, which is made up of small groups:

Large numbers of people will not come often to hear talks on family problems or any other subject, because in such meetings the individual is not important. He has no way to give. He has no voice in planning the meeting or determining the action to be taken. His good sense tells him he is of little more importance than the seat he occupies. His chief value is that he and his fellows save the speaker from the embarrassment of talking to empty seats. The problem of apathy and non-attendance is shared by all those who try to run regular meetings where members are denied participation.

It is not surprising. In an organization of, say, 500 people there are one or two or three leaders who do all the planning, all the thinking. But there are 500 intellects, 500 wills. Even just on the level of efficiency, that is a woeful waste of talent.

In the experience of organizations like the Christian Family Movement, meetings in small groups fulfil the lay apostle's need for recognition. In sessions of 15 or 20 persons—preferably even less—everyone can have his say. The advantage is a double one. The organization has the benefit of everyone's ideas, instead of just those of the most articulate. And the member has the benefit of knowing he is important enough to be listened to. Because he shares in the discussion, he is also more apt to share in the action.

Stated as baldly as that, the small group meetings sound as though they are invariably successful, when as a matter of fact, of course, they are not. But the important point is this: in small group meetings the system as such encourages participation and hence interest; in large meetings the system as such discourages participation and interest.

Undeniably, organizations which have regular large meetings produce some men and women who are outstanding apostles. This is because in these organizations the large meetings, plus small ones (*e.g.*, board meetings), do allow a certain number of people to express themselves and to make judgments. But the aim of an organization in the lay apostolate should be to allow all members the advantage that now accrues to only a few.

This does not eliminate officers or leaders. On the contrary, it places upon them the responsibility of evoking from each and every member what is his singular contribution. The challenge is a great one, and the results are sometimes amazing.

In New Hampshire, members of a Young Christian Workers group last year complained to their chaplain about an introverted lad who had just joined the group. "He doesn't seem to fit in, Father," they said. But the

chaplain advised patience, and urged the fellows to treat the newcomer as though he really "belonged." After a half-year of get-togethers, the introvert started expressing himself. I met this lad at a YCW study week at Notre Dame in July. If ever I saw an extrovert, he was it. He led community singing, gave a short talk on what his group was doing, made a point of introducing his friends to girls. In an informal discussion on today's social problems, ideas from the Gospels came easily and naturally into his conversation.

The moral of the story is this. Given an opportunity, many of us who are timid and uncertain might develop the courage to serve Christ more faithfully. But large meetings do not give lay apostles this opportunity for self-expression and self-development.

INTEGRATION

Yet even when a zealous Christian finds fellowship and personal recognition through small meetings, he may be frustrated in his development by an organization that fails to satisfy his third need—integration.

Lay organizations with functions such as to "put Christ back into Christmas" or to increase family Communion have a real place, but when the lay apostolate is conceived as an agglomeration of organizations with such temporary or limited purposes, we are doing little to hasten the day when we will have witnesses of Christ in all walks of life. We must settle for nothing less than organizations which by their very program—not just accidentally or occasionally—develop integrated apostles, full apostles. Msgr. Reynold Hillenbrand of Hubbard Woods, Ill., who has done much to inspire the lay apostolate in the United States, is most emphatic about the integrated approach. Speaking to a group of couples he said:

Our Blessed Lord wants you to be full apostles, to be completely formed apostles. He doesn't want family apostles just to work in their own families or the families of a few neighbors. No, you've got something much greater to do than that. You've got to be interested in all the communities to which you belong—the parish, the village or city, the nation, the world.

Our Lord never had in mind that we should be apostles well-formed in just one particular sphere—like family life—and be stunted in our thinking and stunted in our vision and therefore stunted in our action in so many other lines.

But there is no integration when a person merely becomes *aware* of the connection between religion and life. Study clubs often take this one-dimensional approach. After discussing the Gospel, an encyclical or some problem in their daily life, a group ought to decide on some common action, however small.

In a small North Dakota town one day last year, members of a parish organization discussed the Parable of the Good Samaritan, and then drove to the outskirts of the town to clean the contaminated well of a widow (mother of three small children), who had for weeks been forced to carry water several blocks. Seeing this action, other neighbors decided to help

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the widow out of other predicaments. The big point is that in this parish group, action is not left to chance and wishful thinking—each Gospel discussion ends with the question: "What are we going to do about it before the next meeting?"

To the convention of the Catholic Committee of the South in Richmond early this year, the Southern bishops sent a message declaring: "It is not the task of the bishops or priests directly to reform the secular institutions of the country. Such tasks rightfully belong to the lay apostles, who work in industry, agriculture, education and other activities."

Rev. Joseph Gremillion of Shreveport, La., speaking at the Richmond convention, explained how twelve "think" groups in Louisiana were attempting to develop laymen to assume their rightful role (cf. AM. 9/13/52, pp. 565-67). "Each group," said Father Gremillion, "comprises from six to ten men, who meet

Catholic University of Tokyo: 1913-1953

Norbert J. Tracy

IN CENTRAL TOKYO, within a few blocks of the ancient Imperial Palace and the Parliament, stands Sophia University, oldest Catholic institution of higher learning in Japan.

For forty years this comparatively small Catholic university has struggled grimly against opposition and disappointment. Only recently in postwar Japan has it developed freely. Unfortunately, its freedom and rebirth came unexpectedly when the missionaries were least prepared. Consequently, on its 40th anniversary this November 3, the Catholic University of Tokyo, known to the Japanese as *Jochi Daigaku* or Sophia University, in spite of consoling expansion since the war, is still unable to benefit the Church in Japan adequately, though at this time its leadership is most needed.

The rise of the university through forty years of violent political, economic and social changes in Japan has come about in the face of many obstacles. At the request of Pope Pius X the Jesuits established a university in Tokyo. In 1908, three fathers, including one American, arrived to lay the groundwork. They were soon joined by others. Their purpose was to show, through the scientific work of an institute of higher learning, the universal culture of the Church, to educate students outstanding as men and as far as possible as Christians and to influence the spiritual attitude of the entire Japanese nation.

Mr. Tracy, S.J., taught English for three years (1949-52) at the Catholic University of Tokyo.

regularly to acquire an awareness of local problems and to work out a solution of them. The priest assumes an inspirational, moderating and advisory role."

In the past three years I have spoken with 200 to 250 priests and laymen having personal experience with similar action groups made up of persons from various walks of life in various parts of the country. Their unanimous verdict is that such groups have tremendous potentialities for personal and social transformation, because they do produce real apostles.

There are no easy roads, no short cuts. It takes two to four years of intense formation to change a so-so Catholic into a lay apostle, or a "militant," as he is called in Europe. But after that you usually have a man with a consuming dedication to the job of the layman—bridging the chasm between the altar and the world. Who will say that the Church Militant does not need him?

In a nation firmly bound to its Buddhist-Shinto culture, in that nation's center of education where its great national and fifteen private universities were located, among intellectuals already well-influenced by the ideologies of Kant, Spencer, Comte and Marx, what impression would this new university make? Its founder, Pope Pius X, had grasped the situation well when he stated: "In this university, the honor of the Catholic Church is at stake before the pagans of the Far East."

The first reception for the new Catholic University, before it even opened its doors, was a number of articles in the Japanese press, protesting against the Jesuits, who in the sixteenth century had been banished from the country. Nevertheless, in 1913, the Japanese Ministry of Education officially sanctioned the university, and 85 Japanese entered the halls of Sophia. The university was developing slowly, when the great Tokyo earthquake of 1923 suddenly destroyed the almost-completed three-story brick classroom building. Only the first floor could be salvaged; it was built up temporarily to two floors. Classes reopened.

In 1928, the Ministry of Education approved the Departments of Literature and Commerce, and in 1931, the first School of Journalism in Japan. A long-overdue classroom building of four stories was opened in 1932.

The Sino-Japanese war years of 1937-1941 brought declining enrolment and ever-tightening restrictions from the militarists. Pearl Harbor and the Pacific War meant internment for some of Sophia's international faculty and more militarist pressure tactics. Finally, the terrific B-29 bombing waves in the spring of 1945 brought fiery destruction to the older two-story classroom building. The larger school building also would have been demolished in the towering flames that wiped out much of the surrounding neighborhood except for the tireless efforts of the missionaries, some working on the flat roof to extinguish any fire bombs

as soon as they hit. At war's end all had not been lost, but the Catholic University was seriously crippled.

What does the Catholic University of Tokyo possess today to answer its challenging responsibility of intellectual leadership for the Church in new Japan? What has it been able to accomplish under the new freedom of the last eight years?

Throughout Japan, and especially in Tokyo, immediately after the war, far-reaching social reforms engaged the nation's policy-makers and intelligentsia. The new Constitution was being interpreted and applied. The entire educational system was being reorganized. A labor movement of national proportions was mushrooming. Everywhere were unexpected openings for Christian influence in government, education and labor. This would have been the time for many highly trained Catholic laymen to enter key positions of society; but the small communities of the infant Church were helpless. Many conversions were made, a fair number in academic circles. If, at this time, the Catholic University could have opened its doors with a School of Law, a School of Education, a School of Labor like those of the best Catholic universities in America, thousands of Japanese would have flocked to it. Instead, Sophia had all it could do to begin reconstruction of its buildings and reorganization of its staff and departments under the new education laws. Re-establishment of the university was slow, hampered at every step by lack of personnel and finances. Because the veteran German missionaries, who had conducted the university since 1921, were cut off from the support of their shattered homeland, other Jesuits soon arrived to make of the university an international cooperative effort.

As soon as damages were repaired and the faculty assembled, classes opened in the fall of 1945 with 320 students. Growth since then has been steady. Last April, 1,160 Japanese young men began the new semester, attending the day courses which have constituted the heart of the university through its past forty years. Of the teaching staff numbering over one hundred, one-third are Jesuits (including eight Americans), the rest Japanese laymen. The two faculties are Literature, or what we might call Humanities (with Departments of Philosophy, English and German Literature, History, Journalism, Education); and Economics (with Departments of Economics and Commerce).

The missionaries had foreseen that this ordinary university status would be entirely inadequate in the new era upon which the Church in Japan was entering. In the revamped educational system of Japan, new universities sprang up quickly, so that in 1952 the number had swelled to 221, with 78 of them in Tokyo alone. If the Catholic University hoped to train highly educated lay apostles who would be recognized in their fields, it was imperative to establish a Graduate

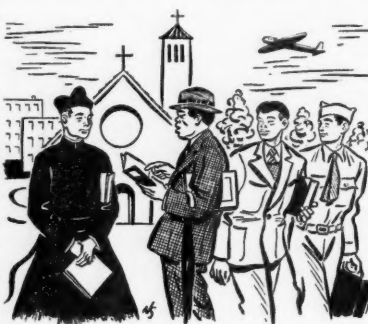
School. In 1951, the university received official approval of its new Graduate School, with departments of Theology, Philosophy, Western Culture and Economics. Last year, Sophia University was officially acclaimed one of the thirty-six top institutes of higher learning in Japan. These thirty-six now form the first official Association of Japanese Universities, with the right to screen and sanction such universities as in future apply for membership. The new Graduate School has at present sixty-five aspirants studying in the seminar rooms of a modern library building.

The Graduate School was an absolute necessity in view also of the university's most important work, the education of Japanese clergy in the Tokyo Interdiocesan Major Seminary. In 1947, the Japanese hierarchy entrusted the Society of Jesus with the training of most of its small force of major seminarians—now 180 in number. In a nation counting 187,000 university students in its capital city alone, it is needless to stress that the Japanese clergy must receive the best education possible. By special decree of the Roman Congregation of Seminaries and Universities, Sophia University has the right to confer the pontifical degree of Doctor of Philosophy on its graduates.

In January, 1949, the university adapted itself to circumstances and established a night school, the International Division, for qualified students of whatever nationality. At present, about 450 students, mostly Americans, including coeds, are enrolled. Of these, 60 per cent are Security Forces personnel, 10 per cent are Embassy officials and the remainder are civilians. The student body represents 22 different nations. The 40 courses, taught in English, are designed to correspond with those offered in an accredited American college. From the beginning, the International Division received full recognition from the Veterans' Administration and won high praise from the Far East Command. Americans saw at first hand what the missionaries were trying to do for the conversion of the Japanese on the highest intellectual levels.

Because many Japanese, after baptism, are eager to make a systematic study of their Catholic faith, and because of the need of well-trained apostles, a Lay Theology School, now in its fourth year, was established at the university. Evening classes in dogmatic and moral theology, Holy Scripture, practical apologetics and Catholic Action are taught by the diocesan clergy, the Jesuits and other religious. The 400 adult Japanese enrolled, mostly of the laity, give great hope of outstanding leaders of Catholic Action.

This is, in part, the story of the Catholic University of Tokyo. After forty years of struggle and growth has come a renaissance. The university has hopefully started to fulfil its role of providing Catholic leadership in Japan. A recent indication that Sophia has apparently been "accepted" is the fact that whereas em-



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ployment is very scarce for the thousands of Japanese university graduates, 75 per cent of Sophia's students had jobs before graduation last March—a percentage which, according to a report of the Ministry of Education, was fourth highest in the nation.

But only a beginning has been made. To meet the needs of today, much more is demanded. The Papal Internuncio to Japan recently stated that the opportunity for the spread of the Church was greatest immediately following the war and is diminishing in proportion as the Japanese resume their normal life. Statistics show clearly that conversions have slowed up considerably. Though the number of the faithful has almost doubled since 1945, there are still less than 200,000 Catholics scattered among Japan's 84 million people. From now on, the Church must spread her teachings much farther beyond her small flock to win the leaders of the nation and to influence the people of Japan. Highly educated Catholic leaders must get into top levels of education, labor and government.

The university will have to increase its efforts for further development. At present it has no labor school to further the social apostolate, no science or medical schools, no law faculty. It lacks scientific research activities. All this requires new buildings and large library additions, but especially it demands more and more competent teachers and professors. The lack of prominent Catholic laymen, especially in the academic field, is still one of the great weaknesses of the Church in Japan.

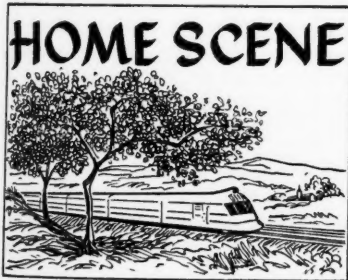
The Church must therefore build up her struggling

educational system (see AM. 8/16/52, pp. 475-77), especially her two men's universities, the more recent of which is the Catholic University of Nagoya, known as Nanzan University, conducted by the Society of the Divine Word. Above all, the Church must have at least one first-class graduate school in this land of universities. The sole existing institution of this kind is now merely in an initial stage; it must expand to supply the educators needed. The fact that only 33 of the 78 laymen teaching at the university are Catholic points up the need of the university itself.

A last very important and urgent need is adequate dormitory facilities for the Sophia students: this not only on account of the present distress of the students, for whom it is next to impossible to find sufficient and cheap accommodations in thickly populated Tokyo, but even more so because dormitory life in a Catholic atmosphere gives to Catholic students a deeper grasp of their faith and paves the way to the Church for many of the non-Catholic students. At present, about 160 students live on the campus, most of them in very crowded conditions. Of the university's 237 graduates last March, and of the 60 non-seminarian Catholics, 34 were converted at the university; and of these, 13 were lodged in the university dormitory.

The last eight years have seen gratifying progress. As yet, however, Sophia has but made a good start on fulfilling its responsibilities for the growing Church in Japan. Much more could be done if only there were a sufficiency of missionaries and means and of apostles praying at home.

AMERICA balances the books



There were a moderate number of books published recently which touched the economic aspects of social living.

The most interesting books from the Catholic point of view dealt with priest social leaders. Most important were *The Economic Thought of Monsignor Ryan*, by Patrick W. Gearty (Catholic U. \$4) and *Peter E. Dietz, Labor Priest*, by Mary Harrita Fox

(Notre Dame U. \$4.75). These two priests influenced Catholic social thought immensely, the first by his writing, the second by his lecturing, pamphleteering and politicking in the labor movement.

Fr. Gearty tells of the long and immensely varied career of Msgr. Ryan and of the motive forces behind his indomitable search for justice. He shows that Msgr. Ryan must be accorded a prominent place in the building of the body of social ethics we now possess. At the same time he carefully points out certain ambiguities which have puzzled readers of Msgr. Ryan.

Sister Mary Harrita Fox's work resurrects and glorifies the name of Peter Dietz, who did as much as Msgr. Ryan in the 1920's to defend labor's right to organize in the AFL. While she never comes to grips with the vagaries

of Fr. Dietz's personality, she does substantiate her conviction that this priest, whose effective social apostolate ended in 1923 (although he lived until 1947), was far in advance of his time and might properly be called the father of the now common Labor Day Mass.

Father Tompkins of Nova Scotia by George Boyle (Kenedy. \$3), is a rather inadequate study of the famous founder of the Antigonish cooperative movement.

The only other Catholic books of socio-economic nature are *Industrialism and the Popes*, the joint work of Sister Mary Lois Eberdt of Marycrest College and Brother Gerald Schnepf of St. Louis University (Kenedy. \$3.50) and *Brownson on Democracy and the Trend Towards Socialism*, by Lawrence Roemer (Philosophical Library. \$3.75). The former book

Presented here is AMERICA's six-month survey of the most important books published during that period. Most of these books have already been reviewed in these pages, but this convenient and topical summary and the "five bests" indicated, may help guide your reading interest.

concentrates on the single capital theme of the Industry Council Plan. What the authors have done is to search through papal documents for passages bearing directly or indirectly on the nature and organization of the Industry Council Plan. A careful bibliography is included. Roemer reviews the strictures of Brownson against the theory of the unrestrained popular will as the ultimate rule in politics. His book, however, is immature and unfair to Brownson.

Protestants contributed two books of some value. *Social Responsibilities of the Businessman*, by Howard Bowen (Harper, \$3.50), is the third in a series sponsored by the National Council of the Churches of Christ. One infers that Calvinism in economics is largely passé in U. S. Protestantism and that social-minded Protestants and Catholics are rather close in their attitudes toward economic life. J. Richard Spaun, editing *The Church and Social Responsibility* (Abingdon-Cokesbury, \$2.75), reaches the same conclusion, indicating that Protestantism in this century is giving major attention to social problems. Catholics will find the restrained essay of Canon Stokes on "Church and State," actually a summary of the American situation, fair and interesting.

"THE AMERICAN DREAM"

Three books were devoted to the American social scene: *American Life*, by W. Lloyd Warner (Chicago U. \$3.75), *The Pursuit of Happiness*, by Howard Mumford Jones (Harvard U. \$3.50), and *Seedtime of the Republic*, by Clinton Rossiter (Harcourt, Brace, \$7.50).

Warner describes, analyzes and interprets some of the important aspects of the social life of this nation. He observes that people could be losing faith in the American dream. He explodes the myth that education is the panacea by pointing out that the majority of the lower classes do not avail themselves of higher educational opportunities. He also points out that the executive role in the business world is becoming a closed circle, open only to the sons of present business leaders.

Jones' work is an attempt to ascertain the meaning of happiness and the reason for its Jeffersonian insertion in the Declaration. The author forces "saints, sages, poets, philosophers and wits," ancient and modern—in fact all but the medievalist—to reveal their secret about this great desideratum. He has even invaded the majestic sanctum of the courts, Federal and State, and has gathered their profound dicta on the legal aspects of happiness.

Prof. Rossiter studies the political ideas that sustained the rise of liberty in Colonial and Revolutionary America. He tries not only to state what the Colonial Americans thought about liberty, but also why they thought it, and what were the factors in their history and environment which inclined them to think so. The result is a thorough and, on the whole, satisfactory study of a still-vital epoch in the history of political thought.

ECONOMICS, BUSINESS, SOCIOLOGY

More strictly in the field of economic science are *Economics in the Public Service*, by Edwin G. Nourse (Harcourt, Brace, \$6), *Politics, Economics and Welfare*, by Robert A. Dahl and Charles E. Lindblom (Harper, \$5); and *Administration of National Economic Control*, by Emmette S. Redford (Macmillan, \$5.50).

—OF SPECIAL MERIT—

The Catholic Church and the American Idea,
by Theodore Maynard
Democracy Is You,
by Richard W. Poston
The Worldly Philosophers,
by Robert L. Heilbroner
Let's Talk Sense about Our Schools,
by Paul Woodring
The Catholic Church and German Americans,
by Colman J. Barry, O.S.B.

Dr. Nourse's study of the Employment Act of 1946 is an account of the day-to-day administration of this act for a period of six years, on the part of the Council of Economic Advisers and of the Congressional Joint Committee on the Economic Report of the President, which was also a creature of this law, and on the part of the President. The author analyzes all the Economic Reports of the President during this period and gives us, in abundant detail, the fascinating story behind them. The author unveils a richly detailed picture of our Government at work.

The second book contains more than five hundred closely packed pages of assorted data and principles from the fields of economics, sociology, political science, psychology, philosophy, etc. Redford's book seeks to get beneath the surface of economic regulation by Government today under the Sherman, Taft-Hartley and other laws, and the administrative rules of government agencies. It assays the role of private interest groups in making and enforcing economic regulation. The work should be very helpful to students of economics.

The changing political climate for the American businessman is assayed

by a converted New Dealer, David Lilienthal, in *Big Business: A New Era* (Harper, \$2.75). Mr. Lilienthal's basic thesis is that we can now afford the conceded advantages of large-scale enterprise because the danger of abuses wrought by Big Business has been reduced to manageable proportions by the expanded role of government in economic affairs. Since an increase in Big Business' sense of social responsibility is apparent to all but the most prejudiced eye, it is unfortunate that Mr. Lilienthal has overstated his case to such an extent that even the partially sympathetic reader is repelled by its exaggeration, its non sequiturs and its uncritical acceptance of purely material criteria in judging the social and personal effects of economic giantism.

The Worldly Philosophers, by Robert L. Heilbroner (Simon & Shuster, \$5), is one of the best popular expositions of the development of economic doctrine to come off the press in years. The author weaves economic history and theory into an animated whole. The theories of Smith, Ricardo, Malthus, Marx, Veblen and Keynes are presented against the background of the economic facts out of which they grew and which they were designed to interpret.

Sociology is well represented by Paul Hanley Furfey's new book, *The Scope and Method of Sociology* (Harper, \$5). This is a very good work which could serve well for a text in either a college or a graduate-school Scope and Methods course. However, the book's usefulness is not limited to this field. Its lucid penetration into the basic problems of the science makes it a work deserving the careful attention of sociologists.

Ethnic Relations in the United States, by Edward C. McDonagh and Eugene S. Richards (Appleton-Century-Crofts, \$4), is itself a product of bi-racial authorship, analyzing each ethnic group in America in terms of its social, legal, educational and economic status.

The Catholic Church and German Americans, by Colman J. Barry, O.S.B. (Bruce, \$6), is a very valuable work which we earnestly commend to all students of American history and of American Catholics. No group of U. S. Catholics strove more tenaciously than the Germans to maintain a separate existence as a distinct minority group, retaining their own language for church services in national parishes under their own priests and bishops. This book, the fruit of a scholarly study of the original sources, traces the history of that struggle which influenced so profoundly the development of the Church in America.

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There is a great deal of criticism these days of the educational philosophy pursued by State teachers' colleges and universities. Much of that criticism is coming from the professors of the colleges and universities themselves.

Arthur E. Bestor, a professor of History at the University of Illinois, is one of the most aggressive of these critics. In his *Educational Wastelands* (U. of Illinois. \$3.50), Mr. Bestor admits that professional educationists are experts in pedagogy and are improving the art of teaching. However, he challenges their competence to determine the aims and philosophy of education. Hence he decries what he terms a monopolistic control of our educational system by departments of education.

Robert M. Hutchins, former chancellor of the University of Chicago, contends that the primary object of education is goodness. In *The Conflict in Education in a Democratic Society* (Harper. \$2), Mr. Hutchins states that the defects of the public-school system are so basic that they can be corrected only from outside the organizations which now control the schools.

Somewhat less partisan is Paul Woodring's analysis of the current conflict over educational philosophy. His *Let's Talk Sense about Our Schools* (McGraw-Hill. \$3.50) presents not only what is wrong with our schools, but also discusses the origin of the various ideologies now in evidence in these schools.

Fr. Joseph McLade, S.S.C., undertakes a "negative" task in *Progressive Educators and the Catholic Church* (Newman. \$3.25). He merely points out the unscientific and unscholarly treatment of Catholic beliefs and practices common to the writings of Progressive educators.

Hoxie N. Fairchild is the editor of *Religious Perspectives in College Teaching* (Ronald. \$4.50). Thirteen of the fourteen tracts which comprise this book are written by Protestant scholars. They agree on at least one basic issue—namely, that teachers must retain a religious perspective in order to teach adequately in their respective fields.

STUDENTS AND VICE

The *Monkey on My Back* (Greenberg. \$3.50) about which Wenzell Brown writes is the depressed feeling experienced by a drug addict when the drug is taken away. Mr. Brown's main thesis is that addiction to drugs springs from certain personality defects. He urges that tests be given in schools to determine which children are most susceptible to addiction and

to provide special safeguards for them. Other preventive measures recommended by Mr. Brown are slum clearance, better mental hygiene and international control of the distribution of drugs.

Robert Straus and Selden D. Bacon asked 17,000 students, men and women, about *Drinking in College* (Yale. \$4). The statistics gathered in this study are enlightening and reassuring. The authors found that only 21 per cent of the men and 10 per cent of the women reported that they drank more than once a week. The relationship of drink to sexual problems and social behavior of students is discussed.

Joseph Hirsh approaches the drink problem from the teacher's point of view in *Alcohol Education* (Schuman. \$2.50). He analyzes various State laws affecting the teacher's treatment of alcoholism and provides some solid medical and psychological data to aid teachers in approaching a solution of the problem.

DEMOCRACY ON TRIAL

There is significance in the large volume of books and periodical literature now treating American democratic ideals and practices. Conflicts at home and abroad have forced American political scientists and religious leaders to re-examine the relationship between political philosophy and religious ideals, between our way of life and that of the Communists.

It is to this latter question that Sidney Hook addresses himself in *Heresy, Yes—Conspiracy, No* (Day. \$3.75). He terms communistic ideologies "heretical," but insists that we shall be harmed more if we prohibit the free expression of these ideologies. On the other hand, he declaims against the "conspiracy," the underhanded techniques employed by Communists in our midst. He contends that those guilty of such techniques should be deprived of employment in governmental service, schools and plants engaged in doing restricted work.

Democracy Is You (Harper. \$3) is well named. Richard W. Poston presents in this volume an effective argument for the importance of the local community in developing leadership and in providing every man with a reasonable amount of recognition. Very similar in theme and treatment is W. W. Biddle's *Cultivation of Community Leaders* (Harper. \$3).

Fifty-six papers read at the recent "Conference on Science, Philosophy and Religion" are combined under the title *Freedom and Authority in Our Time* (Harper. \$8). Lyman Bryson is one of the editors. This is a good

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summary of the nebulous thinking now in vogue concerning the freedom-authority relationship.

Theodore Maynard gives a timely analysis of the Church's contribution to the American way of life in *The Catholic Church and the American Idea* (Appleton-Century-Crofts. \$3.50). The attitude of some of the more realistic contemporary Protestants toward social problems is presented in *Christian Faith and Social Action* (Scribner. \$3.50). John H. Hutchinson edits this volume, but Prof. Niebuhr fathers most of the ideas it contains. There is a striking similarity between the conclusions they reach and those proposed in the social encyclicals of the Popes.

PARENTS ARE IMPORTANT

A *Halo for Father*, by Joseph A. Breig (Bruce. \$2.50), is an apologia for fathers and fatherhood. Although the style is humorous, the message conveyed is profound. Mr. Breig enthusiastically describes the dignity of fatherhood and ways of effectively fulfilling its responsibilities.

Louise Dickinson Rich presents in *Only Parent* (Lippincott. \$3) advice for those who must rear a family without the help of a spouse. Although this is a record of her own extraordinary success in this difficult role, she avoids smugness by employ-

ing a lighthearted and humorous approach.

The pathetic plight of the "poor little rich girl" has given place these days to the equally pathetic story of the "poor little bright girl." Norma E. Cutts attempts to correct certain popular misunderstandings about gifted children in *Bright Children, a Guide for Parents* (Putnam. \$3.50). Her counsels will prove valuable to those parents who have the especially grave responsibility of guiding children with a high I.Q. and extraordinary talents.

Care of the pre-school child is the theme of *Your Family Circle* (Bruce. \$2.75), by Sister Jean Patrice, C.S.J. She urges parents to return to the time-tested policy of a firm but understanding discipline of the youngster-in-training.

John Sirjamaki is the author of the most recent treatment of that familiar theme, *The American Family in the Twentieth Century* (Harvard. \$4.25). There is, however, sufficient new material in this volume to warrant its publication. The author contends that much of the conduct of families is determined by cultural and social influences outside the home. Hence, the remedy for divorce, delinquency and frustrations must be sought in part in "increasing social control of the discordant forces outside the home."

EDWARD W. O'ROURKE



The "disturbed areas of the world," concerning which an American's green passport contains a warning, used to be the exception rather than the rule. Today it is safe to say that the whole world is "disturbed" even though not always in the sense of riots and revolutions. The books published in the past six months on international themes tend to spotlight the particular areas that currently preoccupy this country and its reading public. These are, principally, the Soviet world and the Far East. In the past semester Western Europe, including even Germany, has been somewhat in the shadow, judging from the relative shortage of titles.

The Soviet world has long furnished material of interest, and it might be thought that the market would have petered out by now. The output on

supposedly well-worn themes is surprising at first sight but, apart from some books that were written upon command of sales-minded publishers (as against those which "wrote themselves"), the production has probably moved the discussion along a few steps.

Two diplomatic reports are of special value. These are *Russian Assignment*, by Leslie C. Stevens, Vice Admiral, U. S. N., ret. (Atlantic-Little, Brown. \$5.75), and *A Window on Red Square*, by Frank Rounds Jr. (Houghton Mifflin. \$3). These are eyewitness accounts—if this term is proper for a land where so much remains hidden—by two American officials sent to postwar, cold-war Moscow. If they are the result of an exceedingly narrow range of contacts, they serve at least the purpose of bringing us into closer familiarity with the people and the regime at this vital stage of our relations.

The death of Stalin was a date for the historians and also a date for the publishers. *Malenkov: Stalin's Successor*, by Martin Ebon (McGraw-Hill. \$3.75), attempts to portray the course of events through what we know of Beria's successful rival. *Malenkov*, by Robert Frazier (Lion Books. 25 cents), is a more modest attempt. The reader will of course

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accord a large margin of error to the authors. The same observation holds for Isaac Deutscher's *Russia: What Next?* (Oxford. \$3). Ex-Communist, currently with the *Economist* of London, the writer speaks with competence. His views, however, have been called a subtle *plaidoyer* for appeasement.

BACKGROUND MATERIAL

A really monumental work that has just appeared is Michael T. Florinsky's *Russia: A History and an Interpretation* (Macmillan. \$15). Of a more frankly argumentative character are two other studies. Differing viewpoints on the Soviet Union are contained in *Soviet Imperialism: Its Origins and Tactics*, a symposium edited by Waldemar Gurian (U. of Notre Dame. \$3.75), and *The Impact of Russian Culture on Soviet Communism*, by Dinko Tomasic (Free Press. \$4.50).

A moot point among the experts is whether communism is really the dynamic force of contemporary Marxism or but a tool of the familiar old national self-aggrandizement. The same dispute, put in perhaps a different form, is whether communism is a Russian cultural phenomenon indistinguishable from traditional Rus-

FIVE TO NOTE

How Russia Is Ruled,
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The Captive Mind,
by Czeslaw Milosz

The China Tangle,
by Herbert Feis

The Challenge to American Foreign Policy,
by John J. McCloy

The Future of the West,
by J. G. de Beus

sian institutions, or an alien and new development. There is not much indication this dispute will soon be resolved, but some of the useful materials on modern communism have been gathered by Leo Guliow in *Current Soviet Policies* (Praeger. \$6). This presents the record of the 19th Communist Party Congress. A valuable documentary source, with a short introduction by the editor, and a special contribution on Mao-Tse-tung.

Other works on the USSR that have appeared in the fertile past six months are Prof. Merle Fainsod's *How Russia Is Ruled* (Harvard U. \$7.50). The Cambridge, Mass., specialist surveys the power organization of Soviet so-

ciety with the aim of foreseeing its future development. Hugh Seton-Watson has made an analytic study of world revolution, as exemplified in past failures and present threats in all corners of the world, in *From Lenin to Malenkov* (Praeger. \$6).

"Brainwashing" became an international issue even before the revelations of our Korean soldiers. The Communist methods of rule have received less of the world's attention than has theoretical Marxism. A good foundation for a study of this aspect of Soviet power is *The Secret History of Stalin's Crimes* (Random House. \$4.50), written by ex-NKVD officer Alexander Orlov, who came to this country in 1938. It is an analysis of the three Moscow trials of 1936-37-38, which can be said to have set the pattern for the future techniques of Soviet terror.

The memoirs of Red Army Major Gregory Klimov, former official of the Soviet Military Government in East Germany, as translated in *The Terror Machine* (Praeger. \$4), with an introduction by Ernst Reuter, late mayor of Berlin, show how the system works for the Soviet's own functionaries. On a more poetic but no less realistic plane is *The Captive Mind*, by Czeslaw Milosz, a former Polish Com-

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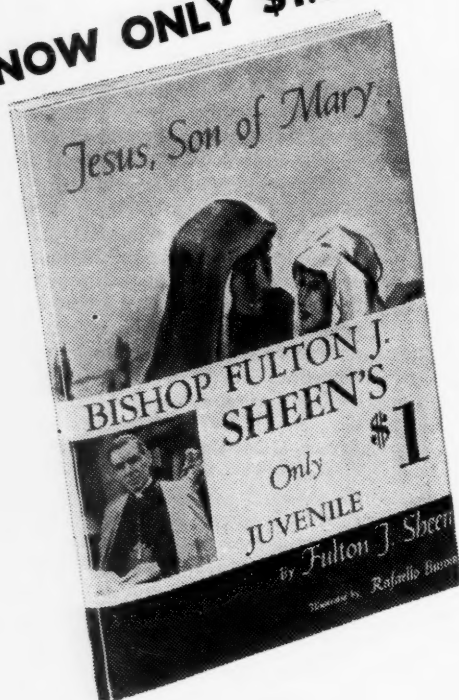
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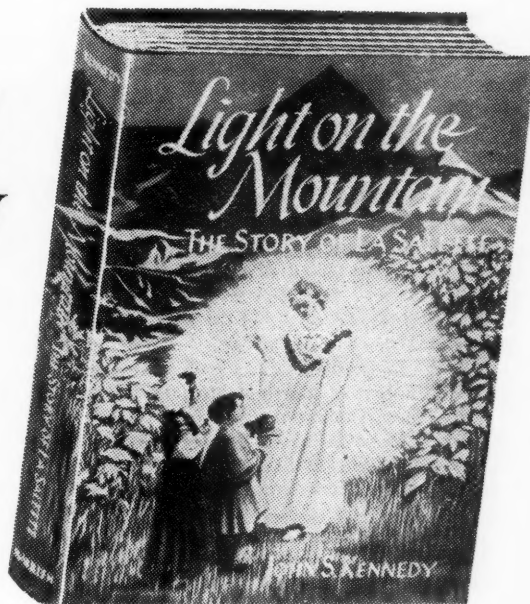
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AMERICA NOVEMBER 28, 1953

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munist intellectual who left the Party in 1951 (Knopf. \$3.50). Milosz has given us a study of the psychology of intellectuals face to face with the seductions of communism. It is in part autobiographical, of course.

THE CHINA STORY

Post-mortems on China and prognoses on Mao and his regime stand out in the literary productions on the Far East. Among the more solid works essaying to find out why China was lost to the free world is Herbert Feis' *The China Tangle*, subtitled "The American Effort in China from Pearl Harbor to the Marshall Mission" (Princeton U. \$6). This meticulous scholar may not have succeeded in unraveling his tangle or answering all questions to universal satisfaction, but a beginning can be made with such as this.

Another serious, documented study covering a somewhat earlier phase, the rise of the Reds in China, has been prepared by Robert C. North in *Moscow and Chinese Communists* (Stanford U. \$5). The writer has little faith in hopes for an emerging Titoism. For the contemporary scene an unusual

approach can be had in *The Great Peace* (Harper. \$3.50), by Raja Huthseesing. Labeled "an Asian's candid report on Red China," it is a more discriminating critique than the American public might have expected from the brother-in-law of Pandit Nehru. *Report on Mao's Red China* is another in the same category, written by Frank Moraes, who spent six weeks in China with the cultural mission headed by the sister of Nehru (Macmillan. \$3.75).

Whether or not these MSS were handpicked by American publishers, they tend to show that the Indians have not been completely taken in by illusions on Red China. Justice William O. Douglas believes, for his part, that the Red regime has come to stay in China, and his recently published record of his travels in South East Asia, *North from Malaya* (Doubleday. \$3.95), helps to illustrate his state of mind. The tables are turned, however, when a son of China speaks his mind on Americans. Francis L. K. Hsu, anthropologist teaching in an American university, comments on us and our culture in *Americans and Chinese* (Schuman.

\$6). *Formosa Beachhead* is a sympathetic close-up of the Chinese Nationalist Government by Geraldine Fitch (Regnery. \$3.50).

Alongside the political struggle going on in China there is the religious one. Rev. Robert W. Greene, Maryknoll Missioner, was arrested when the Reds moved into his mission in 1949. His *Calvary in China* is well worth reading (Putnam. \$3.50). F. Olin Stockwell was a Protestant missionary who underwent a particularly severe process of "brainwashing," before he "confessed" and was allowed to leave. In *With God in Red China* he portrays the spiritual struggle he endured with the spirit of a martyr (Harper. \$3).

THE U. S. IN THE WORLD

Russia and China are merely the largest segments of our far-flung areas of concern. A picture of the whole is presented by Richard P. Stebbins in *The United States in World Affairs, 1952* (Harper. \$5). This is the annual record sponsored by the Council on Foreign Relations and is a sincere effort to digest for the general public the meaning of the multiple issues faced by our land in that year of grace.

Former U. S. High Commissioner in Germany, John J. McCloy did not limit his thoughts or recommendations to that country when he lectured at Harvard last year. His viewpoint, now published as *The Challenge to American Foreign Policy* (Harvard U. \$2), covers a wide sweep of problems. Another former official reports on our information and propaganda program in *Truth Is Our Weapon* (Funk & Wagnalls. \$4), by Edward W. Barrett, former Assistant Secretary of State for Public Affairs. Twin books of a contrary tendency are Walter Lippmann's *Isolation and Alliances* (Little, Brown. \$1.50) and Ernest L. Klein's *Our Appointment with Destiny* (Farrar, Straus & Young. \$3), in the sense that they reflect characteristic viewpoints of the international and isolationist schools.

A stimulating book on the "liberation or containment" dispute has been written by William Henry Chamberlin in *Beyond Containment* (Regnery. \$5). The author does not conceal his dissatisfaction with the static policies of previous years. Perhaps, while we are on the subject of dynamic policies, Sir Alfred Zimmern's *The American Road to World Peace* (Dutton. \$4) can serve to touch off the spark. The veteran student of international affairs, now living in this country, brings out clearly the leadership that has fallen to the United States in world affairs and suggests the best means of fulfilling it.

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THE REST OF THE WORLD

Works on general themes of a cosmic, if not eschatological nature, are not lacking. *The Future of the West*, by J. G. de Beus, Netherlands Minister at Washington (Harper. \$2.75), contains a penetrating but optimistic analysis of the present crisis and its probable outcome in terms of Western civilization. On a narrower plane and with a journalist's light pen, author Theodore H. White thinks there is still *Fire in the Ashes* of Europe, which can be awakened only by the Europeans, if with our help. This is a book promoted with great zeal by its publishers, but not without its intrinsic merits (Sloane. \$5). *What Europe Thinks of America* (Day. \$3.50) is a symposium whose title speaks for itself.

Who dares say the Middle East is of no importance? *World without End* is one of the publications of this past summer. Destined for the general reader and written by Emil Lengyel (Day. \$4.50), it is a bit of a rambling survey. For the background of the situation in 1953 we recommend *The Middle East and the War*, which was drawn up under the sponsorship of the Royal Institute of International Affairs by George Kirk and covers the period 1939-1946 (Oxford. \$10). *The Arab World* (Regnery.

\$6.50), by Nejla Izzeddin, throws a much-needed light upon the Arab outlook. On the other hand, *What Price Israel?* by the same publishers (\$3.95), reflects the concern of many Jews in America, including the author, Alfred M. Lilienthal, about the consequences of the success of Zionism.

Struggle for Africa, by veteran British journalist Vernon Bartlett (Praeger. \$3.95), should be mentioned among informative recent works on the great continent and its problems which have been dramatized by the Mau Mau. ROBERT A. GRAHAM

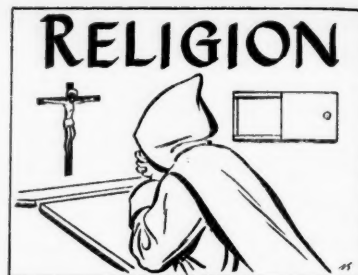
REV. EDWARD W. O'ROURKE is assistant chaplain of the Newman Foundation at the University of Illinois.

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For most of us the knowledge to be derived from books is important for putting on Christ, for countering the "heresy of the ethos" which surrounds us. And new books are helpful not only for additions to traditional knowledge, but also for the reinterpreting in modern terms of traditional concepts. Forthwith some suggestions for homework in Christianity.

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(St. Martin's Press. \$3), Vincent Taylor considers meticulously and learnedly forty-two biblical names and titles of our Lord. There are many good things in this informative work. The defects of Dr. Taylor's exegetical method are of considerably less consequence here than in previous works.

He had a mother Mary whose great heart is studied with the curiosity of love by John V. Bainvel, S.J., in *And the Light Shines in the Darkness* (Benziger. \$3.50). Meditative readers will find very useful this profound inquiry into the interior life and psychology of Mary.

The vital activity and growth of the divine organism of His Church form the content of *The Catholic Church: The Mystical Body of Christ*, by Luis Colomer, O.F.M. (St. Anthony Guild. \$3.50). The well-known Spanish theological writer offers inspiring and balanced spiritual reading to anyone who frequently nourishes his life with reflective prayer.

For the King's followers Fr. Herbert Thurston, S.J., traces the origin and history of eleven popular prayers, from the Sign of the Cross to the Hail Mary and the Memorare. The smoothness of the writing in *Familiar Prayers* (Newman. \$3.50) almost hides the rigors of research which bring out the sometimes unexpected history and significance of prayers we use every day.

For those who wish to recall and penetrate the dynamism of the early followers of Christ, the late Fulton Oursler wrote *The Greatest Faith ever Known* (Doubleday. \$3.95) and Daniel-Rops has traced the story of *Saint Paul* (Fides. \$2.75). Even readers familiar with the adventures of the apostles and early martyrs from the death of Christ to the crucifixion of Peter and the beheading of Paul will find new insights in the exciting narrative of Oursler. Daniel-Rops makes present to us the swiftly moving story of the life and times of St. Paul, the urgent apostle of the Gentiles. Balance and narrative vigor should make this study valuable to a wide circle of readers.

FOLLOWERS OF THE KING

Vivid portraits of the two Theresas are *Teresa of Avila*, by Marcelle Auclair (Pantheon. \$4.95), and *Love Is My Vocation*—Theresa of Lisieux—by Tom Clarkson (Farrar, Straus & Young. \$3). Auclair's is in a literary sense an “El Greco Teresa of Avila,” an impressionistic and vivid portrayal with abundant citations of her works. Almost everyone around Teresa comes off second-best. Clarkson has presented the Little Flower convincingly among those circumstances in which she matured to high sanctity. A

pleasant introduction to Theresa, it fails a bit in capturing the depth of simplicity and purity of faith which gave heavenly dimension to her life.

Two saints widely divergent in temperament are the subjects of *The Hour of St. Francis of Assisi*, by Reinhold Schneider (Franciscan Herald Press. \$1.75), and *The Spirituality of St. Ignatius of Loyola*, by Hugo Rahner, S.J. (Newman. \$2.75). The tendency of the two studies is also quite divergent. Fr. Schneider is intent on disengaging the timelessness of Francis' spirituality. The style is poetic, compressed, full of personal insights. Fr. Rahner is interested in showing in cool, scholarly fashion the environmental factors which molded Ignatius' mind, the ascetical and mystical legacy to which he was heir and the personal fusion of these elements in the *Spiritual Exercises*.

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- Saints and Ourselves,
Ed. by Philip Caraman, S.J.
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by Raoul Plus, S.J.
- Interior Carmel,
by John C. H. Wu
- Familiar Prayers,
by Herbert Thurston, S.J.

A wife and a warrior receive sympathetic, intelligent treatment in *Barbe Acarie: Wife and Mystic*, by Lancelot C. Sheppard (McKay. \$3.50), and *The Warrior Saint*, by R. V. C. Bodley (Little, Brown. \$4). The first is a balanced biography of the sixteenth-century mystic who achieved her sanctity during thirty-one years of married life. The mother of six children, she led a very active life simultaneously with an intense interior life, and did all with resounding common sense and prudent distrust of the unusual. She was beatified in 1791 as Blessed Mary of the Incarnation.

The second study is a discreet and reverent, though at times too romantic, account of the French nobleman, Vicomte Charles de Foucauld. After a brief and erratic army career he became first a Trappist for seven years, then a solitary hermit in the depths of the Sahara. His cause is pending at Rome. The book fails to mention the new orders who claim the first vicar of the Touaregs as their founder.

In *Saints Westward* (Kenedy. \$2.50), the tireless Donald Attwater—now at work on a Marian dictionary—writes simply and briefly of some of the colorful and heroic people who planted and spread the faith in the

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Western Hemisphere. He avoids pious exaggeration and anticipates objections to the grim austerities and sometimes mistaken zeal of several of his subjects.

A dozen lay writers including Sheila Kaye-Smith, the psychiatrist E. B. Strauss, Douglas Hyde, Robert Speaight and J. B. Morton find much worth saying in a better-than-average manner about a number of saints of all periods in *Saints and Ourselves*, edited by Fr. Philip Caraman, S.J., of the *Month* (Kenedy. \$2.50).

HANDMAIDS OF THE KING

Four recent books treat of nuns. *Shepherd's Tartan*, by Sr. Mary Jean Dorey, O.P. (Sheed & Ward. \$2.50), and *The Springs of Silence*, by Madeline de Frees (Prentice-Hall. \$2.95), describe lightly and genially life in the convent. *Shepherd's Tartan* realizes its greatest success as entertainment, the persistent humor all but blocking out the original purpose of dispelling some of the blatant ignorance about women in convents. *Springs of Silence* describes very simply the details of a nun's life, its humorous side, dedication and spirituality, but the presentation seems to draw one on serenely towards the sublime.

Table of the King, by Katherine Burton (McMullen. \$3), and *Woman of Decision*, by Sr. Blanche McEniry (McMullen. \$3.50), provide insight into the founding of two congregations by discussing their founders. The first is an emotional and interesting account of Emmelie Tavernier Bamelin, who, initiating in Montreal a home for the aged and destitute, served as foundress of the Congregation of the Sisters of Charity of Providence. *Woman of Decision* is a documented study of the beginnings of the Sisters of Charity of St. Elizabeth through the life and activities of the foundress, Sr. Mary Xavier. It contains interesting material about the earlier history of the Church in New York and New Jersey. Both books are intended for the average reader.

HOW TO FOLLOW THE KING

The Interior Carmel (Sheed & Ward. \$3.25) tries to show how man can live in the world with the spirit of the cloister. John C. H. Wu handles in his own highly cultured manner growth in the love of God, showing that the spiritual life should always progress on earth in ever greater purification, increasing enlightenment and deepening union with God. A wholesome treatment of contemplation

which offers rich matter for prayerful consideration. Simpler in aim and treatment is *Keys to the Third Floor*, by Fr. Philip E. Dion, C.M. (Wagner. \$3.25). This is a popularly written exposition of the wisdom and means of entering the third floor of life, the apartments of Christ, where love is the habitual motive.

For the apostolic layman are *The Militant Life*, by Stephane Joseph Piat, O.F.M. (Franciscan Herald Press. \$2.75) and *In Praise of Work*, by Raoul Plus, S.J. (Newman. \$2.50). The first describes the necessity of vital Christians, their spirituality, training, spirit and methods. It is a manual, briskly written, for those who wish to make a stirring reality of the spiritual revolution demanded by the Popes. The second book is a powerful and persuasive, yet highly palatable presentation of the anonymous apostolate which each man may exercise, whatever his milieu. It could serve as a follow-up of Fr. Keller's *You Can Change the World* or Père Plus' own *Radiating Christ*.

Perfection Is for You, by Thomas J. Higgins, S.J. (Bruce. \$4.25), considers the designs of God upon the soul, dealing solidly with the major themes of perfection, using copious quotations from the masters of the

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The internationally famous philosopher takes up the chaos of modern thinking, and discusses existentialism, psychology, functionalism in art and life, sex education for adolescents and related topics. A penetrating revelation of man's futility without God. \$3.00

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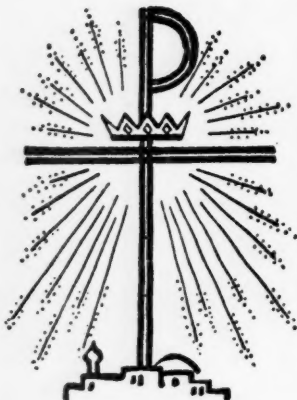
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spiritual life. Somewhat similar is *So Near Is God*, by James M. Gillis, C.S.P. (Scribner. \$3). Of it Cardinal Spellman writes: "these conferences, rich in inspired wisdom and common sense will be a reminder of our sublime destiny and helpful to achieve that destiny."

François Louvel, O.P., and Louis J. Putz, C.S.C., offer an easy-to-read, popular explanation of the role of the sacraments in deepening the life of the layman. *Signs of Life* (Fides. \$2.75) should aid fuller participation and understanding of the sacraments.

OF TOPICAL INTEREST

In connection with the Lutheran movie in this country and the Anglican polemic in England, it is interesting to read Richard Baumann's *To See Peter* (McKay. \$3), and William C. Kernan's *My Road to Certainty* (McKay. \$3). The first is the attractive travel-diary of the pastor of the Evangelical Lutheran Church of Württemberg. His pilgrimage to Rome for the Holy Year appears in print as a triumph, if incomplete, of God's grace. In the second, an Episcopalian minister for twenty-six years, an active lecturer on social questions, explains his conversion to the Catholic religion. THOMAS J. M. BURKE, S.J.



Sir Winston Churchill, author of a massive six-volume history of World War II, is the first historian to win the Nobel Prize since Theodor Mommsen was awarded the coveted honor in 1902. Sir Winston's sixth volume, *Triumph and Tragedy*, has just been published (Houghton Mifflin. \$6). Mommsen's four-volume *History of Rome* is still useful; Churchill will always have an audience for some of his twenty-seven books.

A chief characteristic of the new scholarship would seem to be its monumental scale. *The Collected Works of Abraham Lincoln*, edited by Roy P. Basler (Rutgers U. \$115), runs to nine volumes and contains practically all known items, including 578 that have not been previously printed. Will Durant's *The Renaissance* (Simon & Schuster, \$7.50), the fifth of a seven-volume "Story of Civilization," brings the impressive chronicle up to 1576.

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The great historian Ludwig von Pastor died in 1928. The last three volumes of his superb *History of the Popes from the Close of the Middle Ages*, Vols. XXXVIII-XL (Herder. \$7.50 per volume) are now available in an English translation.

The Church in the Christian Roman Empire, by J. R. Palanque, G. Bardy, and P. de Labriolle (Macmillan. \$9), is the third of the twenty-volume Fliche-Martin series to be rendered into English.

MOVEMENTS AND NATIONS

Perhaps monumental studies should have popularly written previews. Arnold Toynbee's *The World and the West* (Oxford U. \$2) heralds the early publication of the remaining four volumes of his scholarly *Study of History*. Toynbee's theme is the collision of Western culture with the cultures of Russia, Islam, India and the Far East.

An equally small book on a big subject is Thomas P. Neill's *Religion and Culture* (Bruce. \$2.75). Louis J. Lekai's *The White Monks* (Cistercian Monastery, Okauchee, Wis.) is the first one-volume history in English of the Cistercian Order.

Historical antecedents in diplomacy and war are brilliantly outlined in two memorable books. *The Diplomats*,

edited by Gordon A. Craig and Felix Gilbert (Princeton U. \$9), is a co-operative undertaking by seventeen historians. It has been aptly described as an autopsy of professional diplomacy between two global wars. Walter Goerlitz's *History of the German General Staff* (Praeger. \$7.50) is a gripping account of the dominant German military thought from about 1640 to 1945.

Ireland, France and Germany are subjects of witty, wise and provocative books. Charles Duff's *Ireland and the Irish* (Putnam. \$4.50) highlights the most conspicuous traits of Irish character, while René Sédillot's *An Outline of French History* (Knopf. \$5) emphasizes the economic viewpoint and the Frenchman's chronic revolt against any kind of fiscal restraint. Lucien Romier's *History of France*, translated and completed by A. L. Rowse (St. Martin's Press. \$6.50), is also useful. Norbert Muhlen's *The Return of Germany: A Tale of Two Countries* (Regnery. \$4.50) gives a very perceptive view of contemporary Western Germany. The author is quite optimistic over the democratic character of the Bonn regime.

A fine study of Tudor England is Lacey Baldwin Smith's *Tudor Prelates*

and *Politics 1536-1538* (Princeton U. \$5). An old post-Tudor mystery has been skillfully unraveled, with the aid of Hatfield manuscript clues, in Hugh Ross Williamson's *The Gunpowder Plot* (Macmillan. \$4.50).

Marc Bloch's *The Historian's Craft* (Knopf. \$3) will interest all students of history. Frederick L. Nussbaum's *The Triumph of Science and Reason* (Harper. \$5) is significant for its attempt to subordinate political to cultural history.

Piracy is not forgotten this season. Two striking contributions to economic and social history are Patrick Pringle's *Jolly Roger: The Story of the Great Age of Piracy* (Norton. \$3.95) and Cyrus H. Karraker's *Piracy Was a Business* (Smith. \$3). You will be glad to know that sea-faring became reasonably safe by 1725. Reese Wolf's *Yankee Ships* (Bobbs-Merrill. \$3.75) breezily dips into our very casual and haphazard maritime history.

U. S. COLONIAL AND LATER

Colonial history is represented by Dumas Malone's *The Jefferson Heritage* (Beacon. \$3.50), a good introduction to the great Virginian and his associates. Perry Miller's *From Colony to Province* (Harvard U. \$6.50) will

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WAR IN HISTORY

Military historians are still busily engaged in fighting the last war. Robert Ross Smith's *The Approach to the Philippines*, the most recent in the "U. S. Army in World War II" series (Department of the Army, \$5.50) is an accurate portrayal of Gen. Douglas MacArthur's amphibious operations in the Central and Southwest Pacific. *The Army Air Forces in World War II*, edited by Wesley Frank Craven and James Lea Cate (U. of Chicago, \$8.50), brings to a conclusion a very fair and well-documented series. Samuel Eliot Morison's *New Guinea and the Marianas* (Little, Brown, \$6) deals with an outstanding Navy engagement—the Battle of the Philippine Sea in 1944.

The Korean War is well represented by S. L. A. Marshall's dramatic account of the defeat of the Eighth Army by peasant Communist forces in *The River and the Gauntlet* (Morrow, \$3).

Two notable additions to the numerous war memoirs to come off the presses since the end of World War II are *The Rommel Papers*, edited by B. H. Liddell Hart (Harcourt, Brace, \$6) and Gen. Heinz Guderian's *Panzer Leader* (Dutton, \$7.50).

RUSSIA, THE WORLD, ETC.

The number of books on Russia is increasing steadily. The best this year is Edward Hallett Carr's *The Bolshevik Revolution, 1917-1923* (Macmillan, \$6). This volume is concerned primarily with Russian foreign policy. Robert Magidoff's *The Kremlin vs. the People* (Doubleday, \$3.50) stresses the ruthless "cold war" waged by Communist bosses against their own people. Vladimir Wiedle's *Russia Absent and Present* (Day, \$3) focuses attention on the cultural history of Russia.

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Company* (Harvard U. \$4.50) is a
Soviet historian's account, in Marxist
terms, of friendly Russian economic
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American continent in the eighteenth
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lights Russian friendship and support
of the North during the Civil War.
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sents an excellent review of the Nazi
blunder and disaster in the East.

Quincy Howe's *A World History of
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Between the Wars* (Simon & Schus-
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by J. R. Palanque and others

H. White's *Fire in the Ashes* (Sloane.
\$5) which emphasizes Russian arro-
gance, French political instability and
British "austerity."

Clarence E. Pickett's *For More
Than Bread* (Little, Brown. \$5) deals
with the global achievements of the
American Friends Service Committee,
of which the author was executive
secretary for twenty-two years.

S. Harrison Thompson's *Czecho-
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Three new titles have been added
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brary: Howard F. Cline's *The United
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& Pakistan* by W. Norman Brown
(\$4.50). All are published by Har-
vard.

Giorgio Abetti's *History of Astron-
omy* (Schuman. \$6) will make pleas-
ant reading for winter nights. Just off
the press is Roger Burlingame's *Ma-
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THE WORD

"And then they will see the Son of Man coming in a cloud, with His full power and majesty" (Luke 21:27; Gospel for first Sunday of Advent).

It is curious that Holy Mother Church opens and closes her liturgical year with the same Sunday Gospel, or, more exactly, with two evangelical versions of the same event. The only difference between the two Gospels is that on the last Sunday after Pentecost we read of both the destruction of Jerusalem and the end of the world, whereas on the first Sunday of Advent, we hear only of the end of the world.

Now clearly, what Holy Mother Church sees in doomsday and in the whole business of eschatology is not an end at all, but a beginning. The last day is, above all, judgment day, and that judgment will determine the entire endless future. So Advent begins, as the Pentecost season ended, with Christ the Judge.

How will Advent end? Here is the prayer of the Mass for Christmas Eve: *God: . . . grant that we, who now joyfully welcome your Son as our Redeemer, may securely see Him come as our Judge.* Advent is indeed a season of preparation: in a most emphatic double sense.

As a matter of fact, there can be something extremely vague and elusive and unsubstantial about the liturgical season of Advent if it becomes merely a poetic anticipation of a highly poetic anniversary, if it pales into a four-weeks' preparation for the more or less vivid annual recollection of a sweet memory. Yet Advent cannot possibly be anything but a misty and milky and somewhat verbose exercise of conventional piety unless we take all the hints Holy Mother Church keeps giving us to the effect that the coming of Christ is not a single event at all: it is a triple-header.

The first and the least meaning of Advent is that we are making ready to celebrate once more the unutterably beautiful birth of the Boy of Bethlehem. The poetry or tenderness of Christmas—the Christmas *feeling*—will be as welcome and its lessons for us as valid as ever they have been since that crisp, starry night of singing angels and hurrying shepherds.

It will also prove as temporary as ever. Holy Mother Church is very wise in her willingness to stir her children to the love of God by all the legitimate means of art and poetry and sense-beauty. But she is likewise distinctly

wary if the stirring never gets beyond facile human emotions.

It is the second coming of Christ that Mother Church really cares most about. That second coming—the literal, factual, not-merely-symbolic-or-poetic, but completely real coming of Christ into the individual soul by sanctifying grace—is not only the link between the first and last advents of our Lord; it is the only thing that makes sense of either one. The Son of God was not born at Bethlehem in order to provide artists and musicians with an unfailing source of inspiration, and His final epiphany will not be prompted by a determination to out-spectacle Hollywood.

The first and the last comings of Christ have but one objective: to ensure His second coming. The season of Advent should serve the terribly practical purpose of making the earnest Christian ask himself three basic questions: Do I possess sanctifying grace? Do I possess it increasingly? What do I propose to do about it? Since there are always four weeks in Advent, there ought to be abundant time for three questions.

The third and final coming of God's

Son, for all its terror and splendor, will have only the object of checking on the second coming. The prayer of Christmas Eve really does tell the whole story: if we, by sanctifying grace, welcome the gentle Infant now, we will, without fear, welcome the just Judge then.

VINCENT P. MCCORRY, S.J.

FILMS

HOW TO MARRY A MILLIONAIRE, an unsubstantial comedy filmed in Technicolor CinemaScope, is supposed to be the acid test of 20th Century-Fox's wide-wide screen process. It proves, as a matter of fact, to be a surprisingly entertaining *adult* movie, which in turn establishes the negative proposition that trivial material is not necessarily lost in the sweeping horizontal reaches of the CinemaScope screen.

Self-evidently *How to Marry a Millionaire* is the story of some young

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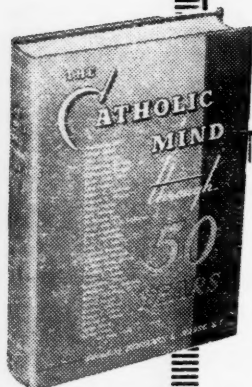
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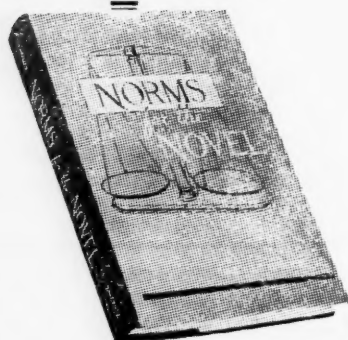
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ladies intent on doing just that. There are three of them (Lauren Bacall, Betty Grable, Marilyn Monroe), all models, who set themselves up in a luxurious apartment they cannot afford and devote their joint assets, financial and otherwise, to a whirlwind campaign to corral the right man with the right Dun & Bradstreet rating. Ethical considerations aside, the girls' strategy seems to have serious practical drawbacks if examined seriously. The charm of the picture is that it successfully discourages one from examining it seriously. Written by Nunnally Johnson, it establishes its basic situation in a mood of detached objectivity and with its tongue firmly in its cheek.

And perhaps most surprising of all, it elicits deft comedy performances from three stars whose talents heretofore have been thought to lie in other directions. Marilyn Monroe is particularly engaging as the girl who, despite an all-time extreme case of myopia, refuses to wear glasses in the presence of the opposite sex and hence is doomed to bumping constantly into walls and never knowing what her escort looks like.

TAKE THE HIGH GROUND is for the most part a remarkably lively and interesting movie on a subject about which a great many people could prof-

itably know more: the basic training of today's infantry soldier.

The recruits, played by MGM's stock company of young players, are, in Millard Kaufman's screen play, the usual colorfully diversified cross section of American youth. Though individual characterization is necessarily limited, the most obvious clichés are missing and the various types generate a sufficient amount of vitality and friction as well as of irrepressible high spirits to prevent life in the barracks room or on the training ground from ever being dull. Holding the picture together is the portrayal of a tough drill sergeant (Richard Widmark) as a soft-hearted guy who acts nasty in the conviction that in training combat troops cruelty is ultimately a kindness. This is probably a sentimental oversimplification, but Widmark makes a wonderfully formidable top-kick.

An added attraction, inspired no doubt by executive producer Dore Schary's painfully acquired view that the public is more receptive to sex appeal than to high-minded informational subjects, is Elaine Stewart, MGM's newest entry in the glamour-girl sweepstakes, playing a lost lady with an awesome collection of psychiatric quirks but no real connection with the picture. Her presence, though it may sell tickets, limits the film to

adults and will probably irritate them by its irrelevancy and preposterous motivation.

MOIRA WALSH

THEATRE

KIND SIR, presented at the Alvin by Joshua Logan, who also functions as director, owes its main distinction to a Jo Mielziner set that seems to follow a modified Sheraton pattern and certainly reflects the mood of a rich house-comedy signifying nothing. Mainbocher designed the costumes, which only a more experienced eye than this reviewer's can distinguish from the women's-wear display in Bergdorf Goodman's window and gentlemen's furnishings tailored by Rogers Peet. Marshall Jamison is mentioned in the playbill as Mr. Logan's associate producer and director.

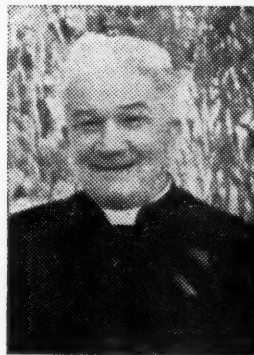
The unimportant story by Norman Krasna is something about a famous actress and a big wheel in the State Department who carry on an affair for several months before deciding to get married. Intended as a vehicle for Mary Martin's Broadway debut in a non-musical production, the play fails to serve the purpose for which it was

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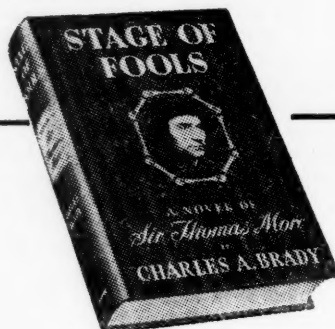
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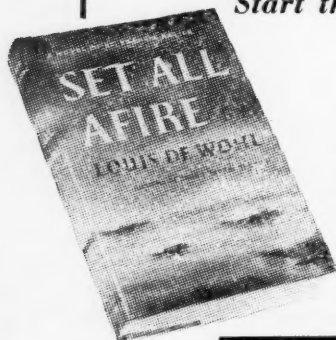
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written. Miss Martin's legions of admirers who were eager to learn if their idol can be as captivating in a straight dramatic role as she is in musical shows still don't know.

The fault, however, is not Miss Martin's. She handles her role with ample artistry but the character simply doesn't challenge her resourcefulness. Charles Boyer, co-starred with Miss Martin, is also frustrated by the vacuity of his role, and falls back on what appears to be an excellent portrayal of Charles Boyer. In a cast that includes Robert Ross and the seasoned Margalo Gillmore, only Dorothy Stickney, as the protective sister of the wayward actress, is favored with a part that has sufficient warmth to save her from resembling a manikin.

AMERICAN GOTHIC. In the last few seasons, Circle In The Square, an arena playhouse in Greenwich Village, has won an enviable reputation among off-Broadway theatres by producing successful revivals of plays that had been failures farther uptown. The quartet of drama-wise co-founders of Circle In The Square, still managing the theatre as co-producers, apparently base their production program on Hamlet's dictum that the play's the thing.

They don't just wait for good plays to be offered to them, however; they go out of their way searching for intelligent plays. Two of their productions were borrowed from Spanish drama, which practically never gets a hearing on Broadway. That, though, may be all for the best, since any play written in the context of Catholic thought would be condemned by unsympathetic critics, and either ignored or ridiculed by the worldly New York audience.

The current production, a tragic drama by Victor Wolfson, might easily be a Broadway hit if the names of Deborah Kerr and Charles Boyer appeared in the marquee lights, or if directed with more emphasis on sex or degeneracy. As presented by Circle In The Square it is an austere drama of tangled lives in New England, given a glowing performance by Clarice Blackburn and Jason Robards Jr. in the leading roles. As a shy, discarded wife, Miss Blackburn is as frigid as a New England winter until her fury erupts with the weird violence of an arctic volcano. Her facility in changing moods as she drifts from diffident bride to rejected wife is an experience one will not quickly forget.

José Quintero directed—capably in guiding the principal roles, rather carelessly in handling the supporting cast. Sets, costumes and lighting were designed by Warwick Brown.

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Missionary pen friend

EDITOR: Last year, through AMERICA, I was put in touch with Rev. A. Padiyara, of Mysore City, India, who was interested in receiving old copies of your magazine. That was the beginning of the most delightful correspondence I have ever carried on.

Fr. Padiyara is a man of great humor and fills his letters with tales of his tiny mission seminary, which is all but on the steps of a large mosque.

He also recounts news of social importance. For instance, he had this to say in a letter I received a few days after reading your Oct. 10 article on India's first "linguistic state":

Here in the South alone we have more than a half-dozen languages. . . . The language of the people in Mysore is Kannada . . . and so they are making great demands for a Kannada state.

Many thanks for introducing me to Fr. Padiyara. **BEVERLY ROWEN**
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(Names of missionaries may be obtained from the *Remailing Service*, Kenrick Seminary, 7800 Kenrick Rd., St. Louis 19, Mo. Ed.)

Not "just another"

EDITOR: For several years, AMERICA was preached to me from several different sources, but I never did pay much attention to it. It was just another one of many Catholic publications.

Somewhere along the line I started reading your magazine and became interested in it. I have now been a regular reader for about a year, though a subscriber for less time than that. It has become, for me, one of the most valuable sources of information and material that I make use of on matters Catholic. Between the pages of your magazine, I can find authoritative information—not necessarily the "Catholic position," but rather the position that informed Catholics have on different subjects.

At the present time I am teaching two courses in American Government and have found both your magazine and the America Press pamphlets a very stimulating and informative *brief* source for many subjects of interest in my work. I emphasize "brief" because my time is limited and your publications fill the bill for me.

ELMER A. DE SHAZO
Lubbock, Texas

Religion courses at Youngstown

EDITOR: I should like to offer a correction to Fr. Thomas J. M. Burke's excellent article on credit courses in religion at non-Catholic colleges (AM. 11/7).

There are two priests attached to Youngstown College, Ohio. Fr. Arthur B. De Crane is in charge of the Newman Club, but does not give courses. Fr. Joseph R. Lucas is a full-time professor of philosophy and religion, and is paid by the college. His courses, by the way, are very popular. I know; I took seven from him myself.

EDWARD E. FORD

Youngstown, Ohio

No jam for farmers?

EDITOR: In your Nov. 14 issue you ask (p. 161): "Are farmers really in a jam?" After citing percentages of parity (whatever that is) and other things, you answer in the negative.

The other evening I visited one of my dairy farmers. He had just butchered a three-week-old calf. He had fed the calf \$20 worth of milk. Weighing the meat, he figured that he had \$21 worth, if he had to buy it. "And I paid \$5 for artificial insemination," he said.

He stated, too, that he would be money ahead if he killed the calves which he did not need for replenishing his herd as soon as they were born. "And a man hates to do that," he concluded.

That Secretary Benson cannot be blamed for this is true, but we here in the dairy land don't know what the man is talking about. And on farm problems AMERICA, too, seems to be in a jam.

I like AMERICA, though, just the same. Keep up the good work.

(REV.) **FRANK BRICKL**

Colby, Wis.

French-Canadian Catholics

EDITOR: It gave me considerable pleasure to note your gracious compliment to American Catholics of French-Canadian descent (11/14, p. 163). As a teacher of American history, I find this group too often neglected in the histories of the Church in this country.

To be particularly commended are the myriad of humble nuns and noble clergy among them who work in the United States and who serve as missionaries on the earth's other five continents.

PAUL P. CHASSE

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